

UNITY

Freedom, Fellowship and
Character in Religion

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Editorial

Yet I doubt not thro' the ages one in-
creasing purpose runs,
And the thoughts of men are widened
with the process of the suns.

For I dipt into the future, far as human
eye could see,
Saw the Vision of the world, and all the
wonder that would be;

Till the war-drum throbbed no longer,
and the battle-flags were furled
In the Parliament of man, the Federa-
tion of the world.

—Tennyson.

It has been suggested that there should be at the World's Fair a rendezvous for the friends of the Liberal faith, that they might be able to see one another and exchange greetings without making special efforts to that end. Mr. John Fretwell, the well-known English Unitarian, now of Providence, R. I., who brought the

matter to our attention, makes a point of being at the roof-garden of the California building each day between 3 and 4 p. m., and it is hoped that this time and place will be generally adopted.

OUR friend S. J. Barrows is once more at home in the editorial sanctum of the *Christian Register*, and in his first number evinces a determination to speedily make up for his year's absence by doing double duty now that he is returned. The vigor and enthusiasm with which he gets to work speaks well for the profitability of his vacation. Rev. Mr. Bush, the veteran editor who so satisfactorily filled Mr. Barrows' chair last year, is now celebrating his release by attending the Parliament of Religions and the World's Fair.

Evidence comes from every side that what is sometimes designated the institutional idea of the church is gaining ground in all directions. Witness, among other things, the departure which Grace church in New York has taken under the lead of its rector, Dr. W. R. Huntington, who has led several rich parishioners to provide the means for erecting on Fourteenth street, between Avenues A and B (a poor neighborhood, not very far from this down-town church), four buildings—Grace Hospital, Grace Parish House, Grace Chapel and Grace Clergy House.

AMONG the many manifestations that America is slowly awakening to a high ministry of art may be mentioned the generosity of some New York people who have been providing for World's Fair scholarships to young women interested in art studies, who could not otherwise attend the Fair. Several thousand dollars have been raised for this purpose, and the girls have been sent in squads of a dozen or fifteen at a time and have been given two weeks' opportunity to study the Fair. And still there are six weeks left. Let

those who have not spent all the loose money they have in giving themselves the culture which the World's Fair affords do something towards helping others to know it.

OUR Church-Door Pulpit this week is filled by an abstract of what deserves the title of a sermon for the times. It is the outcome of the application of science to theology. At first glance it may seem cold and uninviting, rather a scientific treatise than a sermon; but its brevity will certainly commend it, and we do not hesitate to say that he who looks to the pulpit not merely for something soothing, on the one hand, or for entertainment and excitement, on the other, but rather for help to lead a true life, will find the path of life opened somewhat by such a discourse, and will therefore feel that it is a true sermon and that he who preached it was a true disciple in the spirit of him whose gospel was love and service.

IN our last issue we criticised an utterance of Dr. Atwood's, and now we would play the pleasanter part of heartily commending these words of his:

Our esteemed contemporary, *The Herald and Presbyter*, has the grace to remark, "Christianity is light; Mohammedanism and Mormonism and Unitarianism are darkness." That is an old tune, with variations to suit the mood of the singer. It would be just as sweet and twice as true if it ran, "Christianity is light; Mohammedanism and Mormonism and Presbyterianism are darkness." There is somewhat in Unitarianism that is not in Christianity; but that somewhat is modern and interesting. There is somewhat in Presbyterianism that is not in Christianity; but alas! that somewhat is neither fresh nor diverting.

THE *Inter Ocean*, in an editorial of last week, had the following appreciative reference to the selected hymns for use in the Parliament of Religions:

The distinct and distinctive recognition of the Universal Father and of all men as brethren finds significant emphasis in hymns selected for parlia-

mentary use, and printed in connection with the general program. They are by writers of widely different theological views, from Harriet Martineau, the Robert Ingersoll of her sex, to Cardinal Newman, the Fenelon of the Catholic Church of England and this century. Bishop Heber and Oliver Wendell Holmes are in parallel columns. Charles Wesley and James Russell Lowell find fit companionship with the great Brahmo Samaj, all ending with one of Watts' more familiar hymns, with its apostrophe to "The Eternal Name." Not a note of discord is struck in all those sacred songs.

It is the more to be regretted that in the morning devotional meetings these hymns have, up to the writing of this note, been quite ignored, and the "Gospel Hymns" used instead of those specially arranged under the appointment of the General Committee of the Parliament. It seems hardly courteous, in such a representative meeting, to bring into the common service phraseology and doctrine which is repugnant to the sincere faith and feeling of many of our own countrymen, not to speak of our distinguished guests from the far East. These devotional meetings should be conducted in the same large and considerate spirit that has marked the platform in the Hall of Columbus. So conducted the morning half hour might be one of the most profitable and truly religious experiences of the whole day.

THE CHORUS OF FAITH.

While the great dailies of Chicago are taxed to their utmost limit to give inadequate reports of the great meetings in session at the Art Palace, our readers will understand how hopeless is the task for UNITY to give the merest outline. Happily UNITY falls into the hands of those who read the papers. And most of them will find what we cannot give them. We write at the end of the first week. Our associate, F. L. H., has described the first day. The chords then struck have continued to vibrate in essential harmony with the spirit of the opening. The executive task of handling the immense crowd and keeping the program from hopeless complications and disastrous "telescoping" has been a difficult one. Spacious as are the halls and corridors of the Art Building, they have been continuously overcrowded, and overflow meetings have been a frequent necessity and have been organized at great labor. Every session has had its frequent climaxes of appreciation and applause. The surprise has gen-

erally come from the clearness, gentleness and breadth of the representatives of the Orient. To use a word which now, in Chicago at least, is well-nigh emptied of its meaning, the "pagans" have carried the sympathies of the vast audiences. Mozoomdar, with his masterly eloquence; Nagar-kar, his scholarly and refined associate in the Brahmo-Samaj; the white-robed Dharmapala, who represents the propaganda of Buddhism in its most vital and universal form; Ghandi, with his modest and clear thought, representing the Jain Community; Dvivekanandi, the orange-robed priest of Brahminism; Chakrivarti, the representative of the Indian Theosophists, and others, are all of them university men from India, using elegant English with scarcely a foreigner's accent. They are men versed in modern history and science; far better prepared to understand and appreciate the Occident than we are prepared to enter into the life of the Orient. This picturesque group from India forms the most attractive element in the Parliament.

Scarcely second to this is the interest in the Japanese group, while the representatives of China have always been received with an enthusiasm that attempts to atone for the shameful treatment which that people have received and are receiving at the hands of the United States. These people, in the main, have spoken through interpreters and translations. But they have not been without their orators that have had noble command of English. It was a noble revelation of moral power on the second day when Kinza Ringe Hirai gave his merited rebuke to Western greed and Christian hypocrisy and bigotry. The people received what they did not like to hear with cheers, because they felt it was too true and merited.

Next to these the Archbishop of Zante, representative of the Greek Church, with his gorgeous robes and imposing retinue, attracted attention. The Roman Catholic Church appears in a favorable light on the platform of the Parliament. From the first its ablest and most progressive men have given the undertaking unhesitating support. Bishop Keane, Archbishop Ireland, and Cardinal Gibbons have shown themselves to be men of the nineteenth century. They are trying to keep up with the times and carry their great church along with them. Orthodoxy has

been distrustful of the Parliament, and oftentimes has shown itself incapable of appreciating the occasion or understanding its true import. But its scholars and progressive men have been gladly heard, and they have brought vital words.

So absorbing is the interest in the main Congress that it has been difficult to turn aside the enthusiasm to the parallel meetings of the various denominations. We write after the first day of the Unitarian presentation and before the beginning of the Congress proper, and at present writing cannot rise above the depression caused by the non-appearance of so many of the speakers announced, whose presence the public had a reasonable right to expect. Is this laxity of conscience towards a program a special Unitarian weakness? Is a contract with the public, which a place on a printed program implies, a light obligation to be broken with impunity, or to be set aside for *personal* reasons? Health considerations are imperative and beyond control. We fully realize at what cost of strength and purse engagements are to be kept, but still they are a part of the burdens of conscience. Duty always calls for sacrifices. And there is but an uncertain future for any cause whose representatives hold lightly their public engagements. To our mind, to consider an engagement once made a debatable question is a menace to integrity. It is no longer an open problem. Nothing but "circumstances beyond control" to our mind warrants a disappointment to the public. Our readers must remember with us that many papers at this Parliament will be offered by proxy, according to an understanding at the outset. And we doubt not that before our readers see this protest the Unitarian Congress will have passed into history, a not wholly unworthy section of the altogether triumphant and magnificent Parliament of Religions, the noblest expression of universal religion which the world has seen up to the present time.

ARCADIAN CONDITIONS.

Julian Ralph, in his article upon the "Gentle Side of Chicago," has this paragraph: "I have been present on at least a dozen occasions when the men smoked and drank and the women kept with them, being—otherwise than in the drinking and smoking—in perfect fellowship with

them. Such conditions are Arcadian." He mentions one instance where there were glasses of "green mint" for all, and cigars for the men, and I suppose that on that particular occasion the conditions were more Arcadian still. He takes pains to assure us that they were very nice maidens and matrons, in very nice social circles, and that they all "loved smoke," and could not possibly tear themselves away from the men while they indulged in it. It is a good thing that he gives us this assurance, otherwise we might have suspected that he was in the Prince of Wales' set in England, where a few fast people greatly shock the more conservative aristocratic ladies by following the men to the smoking room and insisting upon keeping them company where good usage has said they should be alone. We also hear of these things occasionally in the more rapid social circles of Omaha, Kansas City, and the border towns generally, but this writer has been the first, I believe, to proclaim the new departure in Chicago. I have no doubt that in the social circles of Poker Flat such usage was common,—perhaps, indeed, the fashion originated there,—though I do not remember that Truthful James took note of it. Probably also the aristocratic circles of the Midway Plaisance indulge in this vaunted good *camaraderie*, as a matter of course; and there are certain social circles in all large cities where it has been very much in vogue from time immemorial. Are the exclusives of Chicago forced into competition with this old-time free-and-easy set, in order to hold the gentlemen of their acquaintance at all, we wonder, for we frequently hear of the difficulty of securing their presence at social functions? And do the men really like these ladies any better for their condescension, and admire their lowering of the standard of dignity and refinement for ladies, we wonder? Do they really fancy having their wives and sisters "adore smoke," or is there still a little shrinking from that in some of the more delicate-minded, who know something about the class of women who usually adore smoke and who are quite familiar with the glasses of green mint which are just beginning to appear upon the tables of extreme fashion? Of course, the time is not far off when the ladies who frequent the smoking rooms will

take cigars, too, and be even better boon companions; and will the gentlemen be even better pleased then, and will the conditions be increasingly Arcadian? And when the distinctions between Bohemia and respectability are utterly wiped out, will the loveliness of it all increase in geometrical proportion? Or are the ladies of a certain set making a mistake, and will the delicate and refined and even high-principled women be the ones admired most after all? I venture to predict that they will.

H. T. G.

OPENING OF THE PARLIAMENT OF RELIGIONS.

"And when the day of Pentecost was fully come, they were all with one accord in one place." And a day of Pentecost it was, that opening Monday of the Parliament of Religions in the hall of Columbus,—a day memorable to all who were fortunate enough to be present and were able to take in the deep significance of the occasion. That earlier Pentecost, so remembered in Christian story and song, was provincial in representative character as compared with this world-wide gathering. It was a festival commemorative of the great Law of love and brotherhood, the dawn of which in human society antedates all historic faiths,—commemorative of the accumulated spiritual harvest, of the sowing and reaping of the race through uncounted generations. It may be said in all calmness and confidence that never before in the history of the world has a religious gathering of like significance and equal extent been held. Nor was such a meeting possible heretofore. It awaited, in scripture phrase, "the fullness of time." The sword of progress, like the sword of fortune, is two-edged. Our industrial and commercial era is a complex affair in the reach of its activities and influences. It has spread, along with the light and blessing that belong to it, the evils that have sprung up in its path. The earlier slave trade, not yet brought completely to an end, the rum traffic with half civilized lands, the forcing of opium upon markets against the protest of governments too weak to resist the arguments of gun-powder and the law of might, the prostitution of life, body and soul, in the mad service of gain and greed,—these are features of our present civiliza-

tion which we cannot be blind to, nor confess without humiliation. But the wheat is a thousandfold more than all the tares. Not until this widening commercial and industrial life had tunneled the mountains and bridged the seas, opening land to land and binding the nations in a gradually recognized bond of mutual welfare and a common life, exchanging the products of thought as well as the merchandise of the market, and thus awakening mutual interest and respect in place of the old narrowness and distrust,—not until this preparation had brought "the fullness of time," could such a spectacle as was witnessed in the Hall of Columbus on Monday, Sept. 11, be shown.

And a most impressive spectacle it was. By 10 o'clock, the appointed hour of the opening of the parliament, every seat in the great auditorium was taken, and all standing-room was occupied. As the procession of distinguished speakers and representatives entered the hall, two by two and arm in arm, the applause of the audience was a foretaste of the welcomes that later followed in the addresses from the platform. Seated upon that platform were representatives of all the great ethnic faiths, in their various sub-divisions and sects. There was every shade of complexion, from the ruddy face and blue eyes of the Anglo-Saxon to the black skin of the full-blooded African. The rich robes of the prelates of the Roman and Greek churches, with their decorations of jewels and gold, and the no less rich and more varied and picturesque costumes of the Orientals, found a foil in the black coats of the various representatives of the Protestant communions; and all together presented a brilliant kaleidoscopic picture.

The opening address of Mr. Bonney, President of the World's Congress Auxiliary, showed his own appreciation of the occasion and was dignified and to the point. Dr. Barrows, chairman of the general committee, and to whom with President Bonney the happy outcome of this Parliament of Religions is largely due, gave the principal address of welcome. And an admirable address it was, brotherly and broad, illuminated by the inspiration of the hour, clear and forcible, full of sweetness and light, eloquent throughout and rising at times into poetry and song. As, nearing the end, he pic-

tured the "spirits of just and good men" hovering over that significant assembly,—“of Paul, the zealous missionary of Christ,” “of the wise and humane Buddha,” “of Socrates, the searcher after truth,” “of Jeremy Taylor and John Milton and Roger Williams and Lessing, the great apostles of toleration,”—“of Abraham Lincoln, who sought for a church founded on love to God and man,” “of Tennyson and Whittier and Phillips Brooks, who looked forward to this parliament as the realization of a noble idea,”—the great congregation throbbed as one heart and gazed spell-bound and with moist eyes. Then followed immediately these sentences, and the pent-up emotion of the audience burst forth in long applause. “When, a few days ago, I met for the first time the delegates who have come to us from Japan, and shortly after the delegates who have come to us from India, I felt that the arms of human brotherhood had reached almost around the globe. But there is something stronger than human love and fellowship, and what gives us most hope and happiness to-day is our confidence that

‘The whole round world is every way Bound by gold chains about the feet of God.’”

The address of Dr. Barrows struck the keynote of those that followed through the morning and afternoon of this memorable opening day. The note of humanity in them all rang clear above the divisions of creed and sect. Not that the different representative speakers merged their distinctive beliefs in a common vacuum of thought. There was nothing of this sort. There was no intellectual mushiness, not one lapse into mere gush. But standing each for the faith and thought that had been much to him, they all alike seemed to recognize that there is a bond of humanity wider than the bond of race or creed, and that that faith most commends itself which most emphasizes and strengthens this wider bond. The things cherished in common were by all confessed to be larger than the things held apart. The truth-seeking mind, the conscience for right, the devout spirit, the loving heart, these were seen to be central; opinions, creeds, rites, systems of philosophy, to mark the measure of present attainment and growth in the individual or community.

And what will be the outcome of this Parliament? It is at least the greatest single object-lesson the world has yet seen in comparative religion. It must have broadened both the mind and heart of every one who has been a witness of it. The press has carried that lesson in its printed page over the land. Who can measure the influence exerted and yet to go forth? We heartily congratulate all those who have had charge of, or a hand in, this undertaking now crowned with such success. We are sorry for those who looked askance and saw no good to be accomplished by it. The world moves, and no better evidence could there be of the fact than such a parliament. We do not look to see church or synagogue or temple or mosque deserted by former worshipers, or filling with proselytes. But we do look to see the uplift of men, the world over, above the dividing walls of race and creed into a larger and kindlier interpretation of religion, by whatever name they are led to call their faith; and to this consummation, devoutly to be wished by all good and true men, the Parliament of Religions, held in connection with the World's Columbian Exposition of 1893, must prove no inconsiderable factor and contribution.

F. L. H.

THE INITIATIVE AND REFERENDUM.

So much has been said of late of “Proportional Representation” and of what may be considered a rival system of procuring legislation which shall be in accordance with the will of the people, the “Initiative and Referendum” that we have been asked to define these terms. The detail in any given applications of these schemes may vary considerably, and an example of the former system has already been described in *UNITY*. By the “Initiative” is meant that any considerable percentage of the voting population shall have the right to propose legislation by direct petition to the legislative body, which is bound to embody it in a properly drawn bill to be voted upon by those to whom the law-making power belongs. The Referendum is the referring of proposed legislation to the popular vote for final action.

Of course it will be seen that in certain specified cases most of our States now have the referendum. In some cases by constitutional provi-

sion certain acts cannot now be passed unless the question be submitted to the people for their vote; and in other cases our legislatures sometimes make an act conditional upon its acceptance by popular vote. It is also true that a demand for legislation made by petition of a considerable body of voters is pretty likely to be acted upon by our legislative bodies. Nevertheless this is a matter of courtesy or policy. The advocates of the Initiative would fix by law a percentage of the voting population, or a certain number of people who should have the legal right to have their wishes acted upon. Where the Initiative and Referendum are thoroughly carried out, the body which frames the bills has no real legislative power. It simply puts the suggestion of a part of the people into convenient form, and then submits it to the whole people to be enacted or rejected. This is strictly democratic, as distinguished from *representative* government. Of course it is possible to carry it out in modified form,—giving the “legislative body” power to pass certain ordinary acts without referring them to the people.

The Initiative and Referendum is open to the objection that in a large country, with a high civilization and vast and complex interests, the amount of legislation needed may be so great and some of it may be so abstruse as to swamp the simple-minded and little educated voter and take an undue amount of the time of all; so that if by some such system as that of proportional representation representatives of high ability, and whom their electors could really trust, could be elected, a representative legislature composed of highly educated social scientists might better care for the welfare of the public than the people themselves could by *direct* vote.

F. W. S.

WE need not disavow history in order to rise above history.—W. C. GANNETT.

ONE of the recent devices in electric railway is a lamp which throws light upon the steps of the car, which the conductor can light on touching the button, whenever the car stops in a dark night. How religious a thing that is. That is the kind of an attachment a church ought to have; one that would reveal the presence of the next step. The first concern of religion should be how to get aboard at this end of the line, not how to get off at the other.

Contributed and Selected

ONE LIFE, ONE LAW, ONE LOVE.

Hymn written for the Unitarian Reception, Unity Church, Monday evening, September 18.

O Prophet souls of all the years,
Bend o'er us from above;
Your far-off vision, toils and tears
Now to fulfilment move!

From tropic clime and zones of frost
They come, of every name,—
This, this our day of Pentecost,
The Spirit's tongue of flame!

The ancient barriers disappear:
Down bow the mountains high;
The sea-divided shores draw near
In a world's unity.

One Life together we confess,
One all-indwelling Word,
One holy Call to righteousness
Within the silence heard:

One Law that guides the shining
spheres
As on through space they roll,
And speaks in flaming characters
On Sinais of the soul:

One Love, unfathomed, measureless,
An ever-flowing sea,
That holds within its vast embrace
Time and eternity.

F. L. HOSMER.

THE LOCAL PRESS COMMENTS
ON THE PARLIAMENT
OF RELIGIONS.

The lesson of tolerance will be taught at this parliament by the masters of all religions. It cannot be but that the seed here sown will find fruitful soil, here and there. We look for great results from this great gathering; not at once; not, perhaps, in the near future. But, in the wisdom of that providence which men of all creeds profess to worship, and whose movements are slow but sure, the energy here concentrated will be felt upon all the world, and its effect will be for the unification and uplifting of mankind.

—*Chicago Evening Post.*

The parliament of religions now in session as a part of the Columbian Exposition is another concentration of light flashed upon current happenings to reveal the characteristic spirit of the times. To-day, instead of trying to gain possession of an empty tomb, at best only a sacred relic, at the risk of bringing the horrors of war upon the continents, the demand is for a non-controversial gathering of eminent representatives of all religions. Not that there is any thought of obliterating the lines of demarkation, or building a cosmopolitan church as a substitute for the various churches now extant; on the contrary, it is expected that every worshiper will continue his correspond-

ence with heaven on the line of communication already opened up by his faith and approved by his conscience. Nothing disorganizing or proselyting is in contemplation. But it is hoped and expected that bigotry in all its forms will be somewhat lessened.

In the vision of John Bunyan all religions not Protestant were seen as two chained lions, "Pope and Pagan," the ground about them being strewn with the bones of their victims slain before the terrible beasts were caught and tethered. Such a conception is hardly in accord with the spirit of Christianity as now conceived and being illustrated by the mingling of the best representatives of all creeds and faiths. Nor is the liberal and progressive spirit confined to any particular branch of the church universal.

—*Chicago Tribune.*

Shall we not learn from this parliament that in religion, as in matter, there is a survival of the fittest? Is it not likely that we shall learn that the cardinal ideas of Christianity, the fatherhood of God and the brotherhood of man, have counterparts in all religions that have endured the stress of centuries? May we not, after reading Vivekananda's reproduction of the Zoroastrian hymn—

As the different streams having their sources in different places all mingle their water in the sea, O Lord, so the different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to thee—

remember Robert Browning's verse:
So many roads lead up to God,
'Twere strange if any soul should miss them all,—

and remember also that he who had a vision in Patmos beheld besides and more numerous than the 144,000 of each of the tribes of Israel "an exceeding great multitude, which no man could number, of all nations and kindreds and peoples and tongues," worshipping in heaven?

—*The Inter Ocean.*

The congress has started out under the most favorable auspices. Intense interest is manifested in its sessions, which will be stimulated by the success of the opening day. It is by far the most noteworthy of the gatherings that have been called together by the Auxiliary Association.

The Orientals have already said enough to show that they are masters of the subtleties of philosophic thought. They will dispel the crude notions that have been formed concerning them in the popular mind by the association of hideous idols with their worship. In this congress the representatives of all religions meet as fellow-seekers after truth, for a calm exposition of their several faiths, and the occasion demands of all forbearance, moderation and universal courtesy.

—*The Evening Journal.*

Another effect of the parliament of religions will be to revive the

study of historical criticism as applied to the origin and authenticity of the scriptures, and the chronology of prophecies and traditions which are found in curious complexity in widely different creeds. Historical criticism has generally been considered iconoclastic. Christians of the orthodox schools do not admit, however, that historical criticism is indispensable to the validity of Christian faith, nor have they conceded that the Dutch, French or German skeptical schools, which have been equally active the last hundred years, have impaired in the slightest degree the vitality of Christian faith. It is certain, however, that historical criticism will receive a new impetus from the parliament of religions, and that men occupying advanced places as expounders of their various creeds will be called upon more strenuously than hitherto to defend their positions on the grounds of antiquity and legitimate descent.

For the first time in the history of the world representative men, admitted to be authentic exponents of their various creeds, will assemble together fraternally, not for polemical purposes but to listen each to the other in elucidation of what appears to him religious truth.

It is not likely that the parliament of religions will deeply stir the masses who adhere to the manifold creeds of Christendom, Confucianism, Buddhism, and the various offshoots of Eastern and Western traditions. The first effect of the conference will be, however, to make it more customary for churchmen throughout the world to respect their contradictory beliefs, to attribute sincerity to each other, and to maintain courtesy in dealing with controversial matters which will be a reversal of the acute and too often cruel spirit that animated religious discussions in the past. The controversial writings of the fifteenth, sixteenth and seventeenth centuries, even when their authors were men of prodigious learning and of the highest social plane, are marred by coarseness of epithet, ruffianism of temper, and a total lack of that gentleness and sweetness which the founders of the great religions of the world, with rare exceptions, sought diligently to promote.

—*Chicago Herald.*

Crowding the Columbian year with highest glory, realizing beyond its wildest flights the dream of Akbar, the world's parliament of religions convened in the hall of Columbus yesterday morning under circumstances so auspicious as to foretell success—a success which shall leave its mark upon all history and have tremendous influence upon the future of mankind.

Never in history has such an assemblage been drawn together. Never for any purpose have the representative scholars of Europe, Asia, Africa, and of the American conti-

ment assembled together in joint convention. Never before has it been deemed possible that the world's theologians, representing the great antagonisms of religion, could be brought together in such an assemblage as yesterday graced Memorial Art Institute. But the spirit which prevailed, its generous fraternity and great kindness, destroyed at once all fears of that sort, and the opening session was a happy augury of that which is to come, and a promise of large results from this mutual interchange of views concerning religious faith and life.

Princes of the church and political princes in the rich habiliments of their office gave to the distinguished group who crowded the platform a picturesqueness and a liveliness of color unknown in gatherings of the plain, cold, colorless Anglo-Saxons.

—*Chicago Times.*

RELIGIOUS RESTRICTIONS.*

The author of the appended communication is a man of liberal views. He is in matters religious and philosophical a sort of free lance. As his sentiments find mild and innocuous expression, they are herewith set forth in full form:

EDITOR JOURNAL: My home being in the country, my opportunities for hearing anything from the pulpit, beyond the ordinary orthodox and sectarian deliverances in religion, are very few. When I get a little famished I fall back on the Reviews, and often turn to Channing and Theodore Parker for refreshment. The latter I find the most deeply religious of them all. Sometimes I am stranded in Peoria on a Sunday, where from time to time I have heard Revs. Howe, Eby, Nesbit and Odell, but I have found Dr. Marsh, now of the People's church, much the most original and thought-inspiring of them all. Holmes says that after centuries of vain repetitions our religious thought and phraseology needs depolarizing. This very necessary work Dr. Marsh accomplishes with ease and completeness.

There is a large element of excellent religion eloquently taught among Protestants and Romanists. The best teachers among the Unitarians and other liberal sects have for many years inculcated a religion worthy of acceptance by wise and cultivated men and women. But the thing most woefully lacking is freedom. There is water enough, but too many dykes. There are too many fences and paddocks, too many petty custom-houses, and too much hugging of priestly privileges by preachers. Their chief aim is to preserve their church organization and prestige. Freedom the sectarians will not allow, or so much as even think of. Their young men and women would cringe with a nameless fear if found (caught?) reading the rich and succulent essays of Parker, Frothingham, Ingersoll or Savage, who teach that God has a better use for his children than to damn them forever.

The saving of souls from a place of torment has been the chief business of the Christian pulpit for 1,500 years. Incidentally it has taught moralities, but the wrath of God and fear of hell have

furnished its motive and ground of appeal, and its statistics of success have been gathered, not from upright lives, but from anxious seats and baptisms and death beds. This could not continue, even under the measure of freedom we have already attained, and so the use-worn horror is losing its potency. Lecky has shown, historically, that the belief in magic and witchcraft was not broken down by agreement, but by the liberation of the human mind. In the same way the belief in supernaturalism is certain to disappear. The sticklers for dogma rather than voluntary religion insist on embargoes and restrictions, because they are well aware that with freedom it will soon be seen that this world is as much God-made and God-filled as any heavenly world of the past or future.

I have been led into this train of remarks from having heard Dr. Marsh, of the People's Church, a teacher who, it seems to me, is doing an excellent and necessary "depolarizing" of religious phraseology and the sacred books, and inculcating a religion wholesome, nourishing and absolutely free.

COUNTRYMAN.

Correspondence

Unity Clubs and a Query.

EDITOR UNITY: I inclose the plan of work for our Unity Club for the coming season. While our work is a success, our ideal keeps hopefully ahead of us, and we would like to know what other Unity Clubs are doing. Is not Mr. Gannett's recent sermon on "Culture Without College" to be printed as a tract? I am sure it would be helpful to many who are deprived of the advantages of the higher education. Sincerely,

AGNES VAN VALKENBURGH.

Milwaukee, Wis.

[As a notice of the Milwaukee Unity Club is printed in "Notes from the Field," we have not here printed the program. As yet we are unable to say whether the work of giving publicity to Mr. Gannett's helpful sermon, which UNITY began, will be carried on by other agencies.—ED.]

The Study Table

WOMAN, CHURCH AND STATE.

The full title of this book* leads one to take it up with great interest; for the subject is a very important one and one which, so far as the writer knows, has never received the consideration it deserves. But the student who turns to this book will be grievously disappointed, and we fear that the general reader will be wearied by its inartificial form and inordinate repetition. The book is far too long for the amount of matter it contains. But perhaps it will be well, before saying more about it, to hear what the author herself says:

Tired of the obtuseness of church and state; indignant at the injustice

*WOMAN, CHURCH AND STATE: A Historical Account of the Status of Woman Through the Christian Ages; with Reminiscences of the Matriarchate. By Matilda Joselyn Gage. Chicago: Chas. H. Kerr & Co. Cloth, 12mo., pp. 554. \$2.00.

of both toward woman; at the wrongs inflicted upon one half of humanity by the other half in the name of religion; finding appeal and argument alike met by the assertion that God designed the subjection of woman, and yet that her position had been higher under Christianity than ever before,—continually hearing these statements, and knowing them to be false, I refuted them in a slight resume of the subject at the Annual Convention of the National Woman's Suffrage Association, Washington, D. C., 1878. A wish to see that speech in print having been expressed, it was allowed to appear in *The National Citizen*, a woman suffrage paper I then edited, and shortly afterwards in "The History of Woman's Suffrage," of which I was also an editor. The kindly reception given, both in the United States and Europe, to that meager chapter of forty pages, confirmed my purpose of a fuller presentation of the subject in book form; and it now appears, the result of twenty years' investigation, in a volume of over 550 pages.

No candid and observant man or woman but must admit that the author was justified in the feeling here expressed. Church and state have been very unjust to woman, and an almost infinite amount of twaddle has been put forth as to woman's debt to Christianity. It is also doubtless true that woman was in many respects better off in that—generally prehistoric—condition of society in which the mother was the head of the family than she has been under the family headship of the man. And had Mrs. Gage possessed the patience, the judgment, the scholarship necessary for the task, she might have won the everlasting gratitude of mankind by a careful investigation and exposition of woman's status in human history. In itself it is no reproach to her that she has not the qualifications for such a stupendous task; but it is unfortunate that having none of the qualifications named she should have attempted so much. The great blemish of her book is that it is the brief of an advocate instead of being the inquiry of a truth-seeker. A certain case is to be made out, and everything that can strengthen a point in that case is "swallowed whole," as the boys say, while what makes against it is passed over. Equal dependence is put upon trustworthy and untrustworthy historians. So long as that which is cited answers its immediate purpose, no attention is paid to its consistency with anything else. Within two pages (14 to 16) we are cited to the customs of that low people, the *Australian aborigines*, as showing the priority of the matriarchate in human society, and also told that "never was justice more perfect, never civilization higher, than under the matriarchate"! Very little is really known as to what was prior, the family headship of man or of woman, or whether different peoples have had a similar history in this respect. If our earnest historians felt reasonably certain of one third of what this writer assumes to be unquestionable fact, their delight

*From the *Peoria Journal*.

would be almost unbounded. The above is but one of numerous instances of the most extravagant assertions, made with the most perfect assurance. On page 542 we are given to understand that injustice to woman is the foundation of all crime and wrong in the world.

It is interesting to learn just what the theory of this writer is. It seems to be this. Goaded by the injustice which holds woman as an inferior, she goes to the opposite extreme, and would have it that woman should be not the equal but the superior of man (see p. 93 and elsewhere), as was the case under that fabulous creation of her imagination, the Golden Age of the Matriarch, when woman ruled and everything was lovely, civilization was at its height, and although monogamy prevailed exclusively (for she tells us [p. 16 and elsewhere] that *neither polyandry nor promiscuity had any existence under the "matriarchate,"* that polygamy is the sign of the patriarchate as monogamy is of the matriarchate!), nevertheless the father was the inferior not only of the mother and of his daughter, but also of his own son, because the latter was nearer of kin than he to the mother. In addition to this, because Christians have appealed to Scripture to prove the inferiority of woman, she would seem to hold that Christianity is the arch-enemy of woman, and that all other religions, with the possible exception of Judaism, are infinitely superior to Christianity in this respect; and that the laws of the state are calculated to keep woman in vile slavery because the Christian Church, which is the master of the state, so wills. The fanatical Christian, who maintains that everything good in our civilization (and even everything good in the civilizations of pre-Christian peoples, that never thought of the Messiah or heard the name of Jesus) is due to Christianity, is no whit more silly and unphilosophical than is our author in her counter-absurdity. The fact is that Christianity has not in history been of such transcendent importance as its fanatical friends and no less fanatical enemies would make it. It has only been one of many factors in the complex whole of human society. A careful study of history will, we are confident, make evident that woman does not owe her emancipation to Christianity, as such. So far we are in agreement with Mrs. Gage. But it is the height of folly to maintain that woman is not better off in Christendom than in Brahmanical, Moslem and other non-Christian lands. Race, climate, material civilization, intellectual progress, all are co-factors with religion in shaping the social condition of a people, and only error can result from closing our eyes to all but one of these, or regarding one as sole cause and all the others as mere results.

But in addition to these faults the book is put together with extreme

carelessness. Such errors as citing *The Christian Register* as an Episcopalian publication are slight, but such gross ignorance of history as is implied in the assertion that a law enacted in the reign of James and subsequently disregarded, was confirmed and re-enacted by Henry VIII., is inexcusable in a book which professes to be an essay in history. Further than this, the same things are repeated over and over again in the different chapters and frequently in the same chapter. The material is roughly thrown together, and there is far too much padding. A statement is made in the text almost in the exact words of the authority, and then repeated *in full* in the note; and the same note is repeated each time the statement is put in slightly different form. The notes are generally worthless for reference, not being sufficiently specific. The words are often given, but we are not told in what part of the author's works they are found, sometimes so much as the name of the book not being given. The natural conclusion is that the citations are generally made at second hand. Finally, we must complain that the proof-reading is not what it should be; witness the transposition of the references to notes on page 70—not an isolated instance. However, it is but fair to say that not all the chapters are equally bad. The latter are generally much better written than the earlier ones, and among those in the first part of the book that on Canon Law is better than the others.

It should also be said that after all deductions have been made there is a great mass of unquestionable facts presented; and these are not only true but important. It is for this reason that we have devoted so much attention to the book.

The subject matter is interesting and important, and it is greatly to be regretted that those who would be most benefited by a knowledge of these facts will be justified in refusing to read the book, because of its extravagance, or, being unable to separate the true from the false, may reject it all as untrue. F. W. S.

THE MAGAZINES.

IN THE PACIFIC UNITARIAN for September perhaps the most noteworthy thing is a ringing word from the editor on the importance of the Sunday school. He strongly urged the church, of whose Sunday school he is Superintendent, to employ an associate minister to be Superintendent of the Sunday school, contending that a business-man like himself could not possibly do justice to the work that should be required of a Sunday-school Superintendent.

THE utterances of *The Twentieth Century* seem to possess in a marked degree the merit of earnestness, and although we oftener disagree than find ourselves in accord with the views of editor and contributors, we

do not often feel called upon to criticise its words. The article on College Settlements in the issue of September 7, by Mary F. Hyames, however, so misconceives the subject under discussion that we should like to call the attention of some settler to it, that he or she may send to the journal an explanation of the purpose, methods and personnel of social settlements.

THE LIBERAL CO-WORKER for August comes around a little late, but it is worth waiting for. Having shown our appreciation by generously helping ourselves to much that is in it, it is hardly necessary to say more here. One of the items that we believe will be generally well received by both denominations is its tabular statement of things believed in common by Universalists and Unitarians.

WE have been asked by a reader to state where application is to be made for Mr. Morse's new magazine, *The Start*. He may be addressed at 3939 Langley avenue.

"CAR NO. —, a Romance of the Ferris Wheel," is the title of a clever little advertisement put in circulation by the wheel exhibitor. The plot is sufficient for a very tender story, but the lack of true refinement in the hero is made too evident to permit the story to be really pleasing, as it is told.

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Church=Door Pulpit

TRUTHS ABOUT MAN.

ABSTRACT OF A SERMON BY REV. G.
R. DODSON, OF ALAMEDA, CAL.

The metaphysical theory of the soul and its independence of the body, is not only speculatively erroneous, but productive of disastrous moral consequences. The life of man is a complex unity; and an error in thought—that is, a wrong adjustment or attitude of the mind to the truth of things—necessarily produces morbid feelings and works out evil results in the physical and social life. Much of the misery and evil of religious history, Christian and ethnic, has been due to a false theory of the soul.

While a vague idea that there is a very close relation between mind and body in life as we know it is quite general, yet the old metaphysical theory is the one that is still substantially held. Although religion and metaphysics have been supposed to go together, and although it may be unusual to mention physiology in the pulpit, it nevertheless seems to me to be both necessary and expedient to make some attempt to displace error by such truth as we have been able to demonstrate.

All thought and feeling, the finest and most spiritual as well as the coarsest, are accompanied by activity in the brain and nervous system. This activity is not in the brain alone; but in each pulse of feeling the process begun there reverberates throughout the nervous system. Now, each of these nerves is connected at one end with a muscle or gland, and every time they are traversed by currents of nervous energy each muscle or gland is affected; that is, the entire organism in each and all its parts is moved. Except in the case of the facial muscles, these movements are generally so minute as to be usually unnoticed. Thus we think with our bodies. In thought, though the brain is of chief importance, the whole body is involved.

Further, the nervous activity that produces the thought of an action or the desire to perform it is the same as that which produces the action itself, the difference being simply a difference in strength. Many times there is not even this difference, and the thought or desire fails of expression simply because antagonized by other thoughts and desires.

A faint excitation which produces the thought needs only become stronger, or unhindered, to result in the action itself. Indeed, as Prof. James says, it always does produce the movement in a small degree. "Every" mental "representation of a movement awakens in some degree the movement itself; and awakens it in a maximum degree when it is not kept from doing so by an antagonistic representation simultaneously present to the mind."

Thought and feeling are thus actions which do not get beyond the limits of our own bodies. Thought is incipient, nascent action; desire is the doing begun. Anger, for example, is a movement that does not get beyond the clenched fists, red face, set teeth, etc. Thus, we do not with some spiritual something think a thought and then use the body to express it. All feeling is like anger in that it is the conscious accompaniment of a movement already begun.

How this re-enforces the teaching of Jesus that not the overt act alone constitutes the crime but that the sin is committed when the desire is cherished in the heart! Indeed, the desire is the action incomplete, restrained within the limits of the body. In I. John iii. 15, it is said, "He that hateth his brother is a murderer." This is physiologically true; hate is murder on the way. Lust is adultery begun.

Let us consider still other relations between morals and the nervous system. Practice makes perfect; repetition makes the action easy. Why? Simply because the nervous system becomes accustomed to act in that way. The nerve currents meet with considerable resistance at first, but by repeatedly going over the same paths they render them more pervious, "hew out" and "widen" the channels, so to speak, until they become lines of small resistance and the actions become easy.

It is the same way with thoughts: new thoughts are hard, familiar ones easy. The same reason holds good: in the one case we are accustomed to use the nervous system in the required way, in the other we are not. We think on lines—the lines the nerve currents travel through our brains.

A new thought means a new path to be cut through, and the resistance met by the nerve current is felt by us as effort. But constant thinking along certain lines at last renders it easy to think on these lines. This is the reason why the last books in a philosophical series by a profound thinker are, for those who read all, easier to understand than the first.

Put these two facts together and we have a surprising result. We have seen that in the production of an action and the thought of an action the same nerves are used and the nervous activity is the same; and repetition in each case has the same effect, and for the same reason. What is the necessary inference? This, that constant thought or desire makes the action easy. Indeed, to be ever thinking of doing anything is to be always beginning to do it. The continual use of the nervous system in thinking of some evil deed is really practicing the deed itself—is making more pervious to the nerve currents the nerve paths which would be used in the performance of the action.

The result is that some time, when off guard, the temptation (the physiological stimulus) comes, a surplus of

nervous energy in the nervous centers is discharged along these lines of least resistance, and the deed is done. In this way many young people who were supposed to be the models of moral perfection have, to their own surprise as well as that of their friends, suddenly fallen. In such cases the expression of the evil desire which had before been kept within the limits of the body is simply continued and completed in the outward world. With what force come to us the words, "Blessed are the pure in heart!"

Physiological psychology, therefore, teaches with terrible force certain old moral precepts. Thought and action are one. Men cannot with impunity dally with evil. It also indicates the proper method of moral culture and conditions of moral safety. What it prescribes has been said before: Whatsoever things are true, honorable, just, pure, lovely and of good report,—whatever is praiseworthy and virtuous,—think on these things.

This blesses in two ways: First, the nerve paths used in true thinking and noble sentiment become lines of least resistance, while those used in ignoble thought and feeling fall into decay by disuse, become more resistant, become, like unused, neglected roads, difficult to travel. It thus becomes constitutionally easy to live nobly, and organically difficult to do wrong. In the second place, when evil thoughts are aroused they are at once automatically negated (inhibited) by good impulses, and without any action of the will there is an instinctive recoil from the evil suggestion.

World's Fair Notes

ECHOES OF THE PARLIAMENT.

The following passages are clipped from the reports of the local press, which has shown its appreciation of the Parliament of Religions by the large space given to the sessions during the entire opening week. Some of the reports were from manuscript; others were more or less brief abstracts of extemporaneous addresses delivered. But all alike reflect at least the spirit of what was said, and we are sure that these clippings will be of interest to the readers of UNITY. We wish we could reproduce the tones of voice, the play of earnest conviction or kindly humor on the countenances of the speakers, and the response of the large congregation to every expression of high thought and generous sentiment. F. L. H.

In this congress each system of religion stands by itself in its own perfect integrity, uncompromised in any degree by its relation to any other. We seek to unite in this congress all religion against irreligion; to make the golden rule the basis of this union, and to present to the world the substantial unity of many reli-

gions in the good deeds of the religious life. Without controversy or any attempt to pronounce judgment upon any matter of faith or worship or religious opinion, we seek a better knowledge of the religious condition of all mankind, with an earnest desire to be useful to each other and to all others who love truth and righteousness.

—Charles C. Bonney, President of the World's Congress Auxiliary.

We are met together to-day as men, children of one God, sharers with all men in weakness and guilt and need, sharers with devout souls everywhere in aspiration and hope and longing. We are met as religious men, believing even here in this capital of material wonders, in the presence of an exposition which displays the unparalleled marvels of steam and electricity, that there is a spiritual root to all human progress. We are met in a school of comparative theology which I hope will prove more spiritual and ethical than theological; we are met, I believe, in the temper of love, determined to bury at least for the time our sharp hostilities, anxious to find out wherein we agree, eager to learn what constitutes the strength of other faiths and the weakness of our own; and we are met as conscientious and truth-seeking men in a council where no one is asked to surrender or abate his individual convictions, and where, I will add, no one would be worthy of a place if he did. We are here as members of a Parliament of Religions over which flies no sectarian flag, which is to be stampeded by no sectarian war-cries, but where for the first time in a large council is lifted up the banner of love, fellowship, brotherhood. We all feel that there is a spirit which should always pervade these meetings, and if any one should offend against this spirit let him not be rebuked publicly or personally; your silence will be a graver and severer rebuke.

—John Henry Barrows, D. D., Chairman of the General Committee.

We admire the wonders of the new city that has sprung up on the southern end of our great Chicago, but when learned men, men representing the thought of the world on religion, come to tell us of God, and of his truth, and of life, of death, of immortality, of the judgment, of justice, of goodness, and of charity, then I listen to what will surpass infinitely what the most learned, aye, the most able, men may tell us of material things.

Those men that have come together will tell of their systems of faith, as has been well said by Dr. Barrows, without one atom of surrender of what each one believes to be the truth for him. No matter how we may differ in feeling or in religion, there is one thing that is common to us all and that is our common humanity; and those men representing

the races and the faith of the world, meeting together to talk together and seeing one another, will have for each other in the end a sincere respect and reverence and a cordial and fraternal feeling of friendship.

—Archbishop Feehan (Roman Catholic).

I would be wanting in my duty as a minister of the Catholic church if I did not say that it is our desire to present the claims of the Catholic church to the observation and if possible to the acceptance of every right-minded man that will listen to us, but we appeal only to the tribunal of conscience and intellect.

I feel that in possessing the faith I possess—a treasure compared with which all the treasures of this world are but dross—instead of having those treasures in my own coffers, I would like to share them with others, especially as I am none the poorer in making the others the richer. But, though we do not agree in matters of faith, as the most reverend Archbishop of Chicago has said, there is one platform on which we all stand united. It is the platform of charity, of humanity, and of mutual benevolence. And as ministers of Christ we have him for our great model in this particular. Our blessed Christ came upon this earth to break down the wall or partition that separated race from race, people from people, and tribe from tribe, and as man is one people, one family, we recognize God as our common father, and this Christ as our brother.

—Cardinal Gibbons.

When I read the program of this parliament of religions I saw it was simply the re-echo of the great consummation which the Indian Buddhists held twenty-one centuries ago in the great city of Backnoo. For seven months they held their great meetings, and there were present 1,000 brilliant scholars of India who took part in the deliberations. To the influence of that congress, held twenty-one centuries ago, can be traced that which is to-day a living power, because wherever you go in Buddha's country to-day you will find love, compassion, tolerance. I am sure we shall all take away from this place, from the work of this congress, the thought that this is the grand work at the close of the nineteenth century. Then, friends, if you are serious, if you are altruistic, this program can be carried out, and the twentieth century will see the pages open up upon a new era of gentleness and kindness and which it is my hope may continue for twenty centuries to come.

—H. Dharmapala (Buddhist, Ceylon).

We all have a common Creator, without any distinction between who are great, who are rich or poor, the ruler and the ruled. All men have a common Creator, without any distinction on account of climate or race, without any distinction on account of nationality, descent or ancestry or

name or family title. All men have a common Creator, and consequently, a common father in God Almighty.

—Archbishop Dionysios Latas (Greek Church).

The great sage of China believes that duty was summed in reciprocity, and I believe the word "reciprocity" finds a new meaning and glory in the proceedings of this historic parliament. I am glad that the great empire of China accepted the invitation by which she was called to be present, and I am sure that the meeting will be one of friendly lines, in which one will learn from the other lessons of charity and good-will.

—Hon. Pung Kwang Yu (Confucian).

I fervently believe that the bell that tolled this morning in honor of the representatives of the different religions of the earth, in this parliament assembled, is the death knell to all fanaticism; that it is the death knell to all persecution with the sword or the pen, and to all uncharitable feelings between brethren wending their way to the same goal, but through different ways.

—Suan Vivekananda (Brahmin, India).

A pious thought animated Christopher Columbus when he directed the prow of his ship towards this land of his dreams; to convert the natives to the faith of the Roman Catholic Church; a still more pious thought animates you now, noble Americans, because you try to convert the whole of humanity to the dogma of universal toleration and fraternity. Old Armenia blesses this undertaking of young America, and wishes her to succeed in laying on the extinguished volcanoes of religious hatreds the foundation of the temple of peace and concord.

—Prof. Minas Tcheraz (Armenia).

You have convoked here, in that city which is itself a wonder of human industry and, as it were, a modern Phoenix springing again from its ashes, representative men of all great religions of the earth, in order to discuss in courteous and pacific terms the eternal problem of divinity, which is the torment, but also the sign of sovereignty of man over all animate beings. I present you the hearty messages of all friends of religious liberty in France and my best wishes for your success. May God, the Almighty Father, help you in your noble undertaking. May He give us all his spirit of love, of truth, of liberty, of mutual help and unlimited progress, so that we may become pure as he is pure, good as he is good, loving as he is love, perfect as he is perfect, and we shall find in these moral improvements the possession of real liberty, equality, and fraternity.

—Prof. G. Bonet-Maury (Liberal Protestant).

Of all the studies of the present day the most serious, interesting and

important is the study of comparative religion, and I believe that this object lesson, which it is the glory of America to have provided for the world, will do far more than any private study in the seclusion of the student's own home. The reports of our proceedings, which will be telegraphed all over the world, will help men by thousands and tens of thousands and hundreds of thousands to realize the truth of those grand old Bible words that God has never left himself without witness. It cannot be,—I say, it cannot be,—that that "new commandment" was inspired when uttered by Christ, and was not inspired when uttered as it was uttered by Confucius and by Hillel. The fact is, all religions are fundamentally more or less true and all religions are superficially more or less false. And I suspect that the creed of the universal religion, the religion of the future, will be summed up pretty much in the words of Tennyson, words which were quoted in that magnificent address which thrilled us this morning: "The whole round world is every way Bound by gold chains about the feet of God."

—Prof. Alfred Momerie, D. D. (Anglican Church).

Ideas do not belong to any one country. They are the common property of mankind. —Principal Grant.

I cannot help doing honor to the Congress of Religions held here in Chicago as the result of the patient effort of those philanthropic brothers who have undertaken this, the greatest meeting ever held. It was fourteen years ago that I expressed in my country the hope that there should be a friendly meeting between the world's religionists, and now I realize my hope with great joy. In the history of the past we read of repeated and fierce conflicts between different religious creeds, which sometimes ended in war. But that time has passed away and things have changed with advancing civilization. I trust that these meetings will gradually increase the fraternal relations between the different religionists in investigating the truths of the universe and be instrumental in uniting all religions of the world and in bringing all hostile nations into peaceful relations by leading them to the way of perfect justice.

—Archbishop Shibata (High-priest of Shintoism, Japan).

Our monotheism stands upon all scriptures. That is our theological principle. It was not the Christian missionaries that drew our attention to the Bible; it was not the Mohammedan priests who showed us the excellent passages in the Koran; it was no Zoroastrian who preached to us the greatness of his Zend-Avesta; but there was in our hearts the God of infinite reality, the Source of inspiration of all the books, of the

Bible, of the Koran, of the Zend-Avesta, who drew our attention to his excellences as revealed in the record of holy experience everywhere.

—P. C. Mozoomdar (of the Brahmo-Samaj, Calcutta).

I represent the Theistic movement in India, known in my native country as the religion of the Brahmo Samaj. The fundamental principles of the Theistic Church in India are universal love, harmony of faiths, unity of prophets; or rather unity of prophets and harmony of faiths. The reverence that we pay the other prophets and faiths is not mere lip loyalty, but it is the universal love for all the prophets and all forms and shades of truth. We not only try to learn in an intellectual way what those prophets have to teach, but to assimilate and imbibe these truths that are very near our spiritual being.

—B. B. Nagarkar, of the Brahmo-Samaj, Bombay.

To Chicago belongs the credit of having rendered her World's Fair a world's university of arts and industries, of science and letters, of learning and of religions. Humanity, in all its manifestations of life and labor, in all its aspirations and problems, is there exhibited and finds a voice. And the grandest and most inspiring feature of the unique spectacle is the Religious Parliament, which, in trumpet tones, resonant with joy and hope, peals forth the great truth of the brotherhood of man based upon the fatherhood of God.

—K. Kohler, D. D. (Jewish Rabbi, New York).

I welcome you, my sisters, who have come with beating hearts, high hopes, and reverent purposes to this great feast, to participate not only in this parliament but in the great congresses which are associated with it. Isabella of Spain had a prophetic vision. She beheld not only a new world, but beheld a new future and an emancipated and intelligent womanhood and a strengthened religion to bless the world. I welcome you all to the fulfillment of her grand vision.

—Rev. Augusta J. Chapin, D. D. (Universalist).

I have been here for some time, and I have asked the question over and over again: Where is religious America to be found, Christian America? To-day I see it all around me. You have given me a welcome. I will give you a greeting from my country. When we meet one another in my land the first thing we say to each other is "Peace be with you." I say it to you to-day in all sincerity, in all love. I feel to-day that the great banner over us is the banner of love.

—Miss Jeannie Serabji (Parsee convert to Christianity).

I am one of those that have not lost faith in the possibilities of Africa. I know that every foot of land and every drop of water has been appropriated by the governments of Europe and every man's possibility been locked up in their desire for gain. But yet I remember, in the light of history, these same nations parceled out the American continent. America had her Jefferson; Africa in the future will bring forth her Jefferson that will read the Declaration of Independence to Africans. We meet you, sir, at this Parliament of Religions, the first gathering of the races since Noah landed from the ark!

—Bishop Arnett (African Methodist Episcopal).

I speak to such as will understand me when I say that Christ is to be put among the poets—not the singers of rhymes nor the builders of epics, but those who see into the heart of things and feel the breath of the Spirit—such are the poets.

The poets are the defenders of the Faith, the prophets and priests whose succession never fails. Leslie Stephen writes an enticing plea for agnosticism, and seems to sweep the universe clean of faith and God; we read Tennyson's "Higher Pantheism," "The Two Voices," "In Memoriam," or Browning's "Saul," "Death in the Desert," or Wordsworth's odes on Immortality and Duty, or Whittier's "My Psalm," and the plea for agnosticism fades out. In some way it seems truer and better to believe.

—Theodore T. Munger, D. D. (Congregationalist).

The White City at the other end of Chicago is not the parent of architecture; architecture is the parent of the White City. And the temples and priests and rituals that cover this round globe of ours have not made religion; they have been born of the religion that is inherent in our souls. Religion is not the exceptional gift of exceptional geniuses. It is not what men have sometimes thought poetry or art or music to be—the thing that belongs to the few favored great men. It is the universal characteristic of humanity. It belongs to man as man.

—Lyman Abbott, D. D. (Congregationalist).

Back to the primal unity where man appears as a child of God before he is Christian or Jew, Brahmin or Buddhist, Mohammedan or Parsee, Confucian, Taoist, or aught beside—back to this must we go if we will be loyal to our kind, loyal to that imperishable religion that is born of human souls in contact with the spirit. Who will say that any man ever sincerely chose any religion for any other than a good purpose? It is incredible. And before the spectacle of an immortal soul seeking for and communing with its God, all hostilities

must pause. No missiles must be discharged. —E. L. Rexford, D. D.

Buddhism teaches that all things are one. This theory seems now to be practically realized. For all the great religions here represented, with their clothes stripped off and their heart laid bare, seem to be thrilling with the same life-blood. The idea of universal brotherhood pervades them all. All religions are one, if they have the honor to be religions at all, and probably, for the first time in authentic history, this parliament will make manifest that glorious fact. —H. Toki (Buddhist, Japan).

The real religion of the twentieth century will inculcate purity of body, that the soul may have fit tool,—men as chaste as women, and the frame of men not drugged, not paralyzed, not poisoned. The real religion of the twentieth century will rule its social administration—from everyone according to his ability to everyone according to his necessity. There is its method. The real religion of the twentieth century will care for the health and strength of all its children. It is to be ruled by faith and hope and love. It is a civilization governed by the Holy Spirit. It is life governed by ideas.

—E. E. Hale, D. D. (Unitarian).

THE UNITARIAN CONGRESS.

Saturday, Sept. 16, was the Columbian day of the Unitarian Congress. The meeting was held in the Hall of Washington. Dr. Edward Everett Hale presided throughout the day. The appointed program was considerably broken by the inability of some speakers to be present; but Rev. S. R. Calthrop's admirable and characteristic paper upon "The Problem of Evil" was brought forward from Wednesday, and most interesting extemporaneous addresses were made by several foreign guests,—Prof. G. Bonet-Maury, of France; Rev. S. A. Steinthal, of England; J. A. S. Grant Bey, of Egypt; Rev. B. B. Nagarkar, of Bombay; Rabbi Gottlieb, of New York; V. R. Ganthi, of India; Mrs. Chant, and others. Mrs. Anna Garlin Spencer, of Providence, R. I., gave an address upon "The Church of the Spirit," marked throughout by noble thought, in clear and compact speech, a voice from the mount of wide vision. In the absence of Rev. Augustus M. Lord, of Providence, R. I., his forwarded paper was read by Rev. W. W. Fenn, and an excellent paper it was, presenting "The Unitarian Movement in Literature" in a large way, not boastful or self-satisfied, but recognizing the forces at work in our literature of the last half-century. Dr. F. G. Peabody, of Cambridge, presented "The Unitarian Movement in Philanthropy," a very interesting and detailed report of the growth of many present methods and organizations out of

seeds earlier sown by men and women of Unitarian sympathies, whose lives were devoted to charity in large and wise ways.

The Unitarian Congress, like all others, has to compete with many rival meetings of great attractiveness, while the Parliament of Religions brings forward each day men and women whom all would like to see and hear. But the attendance on Saturday, while small in comparison with the large hall, was widely representative in space, and the attention and evident interest of those present proved the occasion one of profit to all. It was, moreover, a time of renewed friendships, new acquaintance, and hearty fellowship throughout.

Notes from the Field

Notice of Fellowship.

THE COMMITTEE ON FELLOWSHIP OF THE NATIONAL CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

The Rev. H. Digby Johnston, formerly of the Reformed Episcopal Church, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry; and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. CHAFFIN, Chairman.

D. W. MOREHOUSE, Secretary.

New York, Sept. 7, 1893.

Milwaukee, Wis.—Services were resumed here Sept. 3. On account of other urgent duties in the church, Mr. C. E. Crain has resigned as superintendent. He has served faithfully for two years, or since the reorganization of the school. Mr. C. F. Zimmerman, principal of the Seventeenth District school, has been chosen superintendent and he has accepted the position. We look forward to an interesting year. The Woman's Society, The Social Life Club, and The Emerson Guild will begin their meetings at the regular times. The Unity Club begins its year's work the latter part of September and will close the first part of May—a change in the time which will be generally acceptable. The plan of work is somewhat changed. There will be a general meeting on the first Wednesday evening of each month, for which speakers rather than subjects will be chosen. The meeting will be open on Oct. 4th, by Prof. A. J. Rogers, who will speak on "Science and Invention." The other work will consist of two sections, one on "American Literature," and one on "Evolution." The literature section will consider Whittier, Irving, Emerson, Lowell, Hawthorne, Longfellow, Channing and Holmes. The evolution section will take Darwin's "Descent of Man," Romanes' "Darwin and After Darwin" and other books as a basis. There will also be papers on appropriate subjects and discussions. The section is under the general charge of Miss Hattie Merrill. The Unity

Club is open to all. A membership fee of one dollar is charged. The Denominational Committee of the Woman's Society, with the co-operation of Kenosha friends, has arranged for holding services in Kenosha on Sunday evenings for a while. Among the many good things which the Woman's Society is doing is the fitting out of a nurse's room in the new cottage at the Isolation Hospital, and the furnishing of the needed clothing for the hospital.

—Liberal Co-Worker.

Janesville, Wis.—Rev. Sophie Gibb continues her ministerial work in All Souls Church for another year. This result was reached by a unanimous vote at the annual meeting of the All Souls Society, held at the church parlors recently. The meeting was the largest ever held by this society. Every member of the church was well pleased with the work of their pastor during the two years she has labored with the society, and it was but a fitting recognition of this work that the society extended her a unanimous call to remain another year.

Washta, Iowa.—Miss Safford, of Sioux City, has done right royal missionary work during her summer vacation by proclaiming the gospel of reasonableness in a number of neighboring towns, to the inhabitants of whom it has been indeed glad tidings. She gave her second sermon in this place Aug. 27, her subject being, "Why I am a Unitarian." The hall in which the meeting was held—the churches were shut tight, of course—was filled to overflowing with the most intelligent and appreciative audience ever assembled in the town. Miss Safford has an almost faultless manner of speaking and the rare faculty of winning the hearts of all with whom she comes in contact. About twenty-five of the best people of the town and country remained after the meeting and pledged themselves to help support a liberal religious organization in the town. We hope soon, in connection with our county town, Cherokee, to be able to support a minister; and in the meantime we expect to hold lay services, with an occasional sermon from Miss Safford as her own church and strength will permit.

W. B. CHAPMAN.

Everett, Wash.—During his vacation Rev. Wm. E. Copeland, of Stockton, preached twice, with a fortnight's interval, at Everett. At his evening service the first day about three times as many were out as in the morning, and twenty-three of them at once organized the Unity Church of Everett, for the worship of God and the service of man, inviting to their fellowship all who love the right and seek the truth.

Ware, Mass.—Rev. Victor E. Southworth has resigned his pastorate.

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- MON.—Each man's life
The outcome of his former living
is.
- TUES.— Have good-will
To all that lives, letting unkind-
ness die.
- WED.—Before beginning and without
end,
Is fixed a Providence which moves
to good.
- THURS.— Govern the lips
As they were palace doors, the
King within.
- FRI.— Let each act
Assail a fault, or help a virtue
grow.
- SAT.—Good must come of good
And ill of evil—surely, unto all.
—Edwin Arnold.

TRUE MANHOOD.

It is not always the coat that tells,
Nor the collar your friend may wear;
It is not always the shine of the shoe,
Nor the finished touch of his hair.

It is not all in a silken hat,
Nor the fitting neat of his gloves;
It is not merely his cultured air,
Nor the circle in which he moves.

It is not his temper, his pride nor smile,
Nor yet his worshipful mien;
It is not even the name he bears
In a world that is shallow and mean.

Ah, no, after all, 'tis the man himself,
As he stands with his God alone,
'Tis the heart that beats beneath the coat,
The life that points to the throne.

The eye that cheers with its kindly glance,
'Tis the arm 'round a brother cast;
The hand that points to a hope beyond,
'Tis a love that endures to the last.

—Selected.

UNDER PEACH BOUGHS.

A cold, drifting rain had fallen
all the long May day. In the gray
twilight I stood under the peach
trees, whose blossoming boughs spread
above like a sunset cloud astray in
the mist. The vivid, pure colors of
the blossoms in the dimness and their
faint, subtle odor on the damp air
seemed the expression of a sentient
being. They seemed to be asking
the meaning of their existence and of
the world, or was it the spirit of the
tree speaking through them? Now
the September sun is showering the
earth with golden light and the air
is warm as June. Yet the year is
growing old,—old as the white, wraith-
like moon far up in the blue tent of
the sky, peering down upon the earth.
Grasshoppers are darting through the
dry, rustling grass and the masses of
golden-rod in the field wave their
fragrant plumes.

Clustered over the boughs from
which the yellowing leaves are drop-
ping are the peaches, yellow and

white, each with a rosy spot on the
side as if a pink petal had stained it.
They are the meaning of the blos-
soms, whose dainty loveliness has
been transmuted into those globes of
sweetness. They have absorbed the
wine of the summer and the hue of
the sunshine is in their downy skins.
The miracle was wrought before un-
heeding eyes. Through Orient noons
and dewy midnights the secret pro-
cess went on. Sunrise and sunset
gave their glow to the fruit, all gra-
cious influences combined to its per-
fection, the great Universe bent to
the task of producing a peach. But
not simply the thing of beauty that
we see and taste. The rough brown
seed folded within the tinted flesh is
the prize that Nature has striven for.
It is the gardener who lays the em-
phasis on the outside. Nature cares
not for it, but works for her own.

The blossom is the beautiful
thought; the fruit, the perfect deed;
the seed the embodied Hope, with
limitless possibilities of beauty and
use.

ALICE GORDON.

WHY?

There are some very queer sights in
this world, and no doubt you would
all think it very queer if you had vis-
ited a little island not far from New
York, and found on it a large cage in
which were white rats, kittens and a
prairie dog, all living in one family.
In the bottom of the cage was a dish
of rich cream, and one side of this
was a tortoise-shell kitten taking her
breakfast, and on the other a white
rat. They gazed at each other with
the most friendly expression, indeed
almost affectionate.

Later in the day, curled down on
the floor, taking a morning nap, was
the entire family,—rats, kittens, and
prairie dog. No barks, no bites, no
scratches—just the best of friends.

After we started on our walk the
little boy of the party asked, "Do you
know why they live together that
way?"

"Why?"

"Because they were born together,
and always lived together."

Now, is that really the reason? If
it is, how do you account for the
saucy words, the quarrels, the little
meanesses that make so much
trouble for fathers and mothers and
nurses in families where little boys
and girls always lived together?—
little boys and girls who love each
other, and love the very ones they
trouble by their sad quarrels. I
wonder if one reason why the rats,
prairie dog, and kittens lived so
peacefully together is because they
cannot talk. These little tongues,
how busy and troublesome they are
sometimes!

A very wise and good man has said:
"He that is slow to anger is better
than the mighty, and he that ruleth
his spirit than he that taketh a city."

If the rats had insisted on crowd-
ing the prairie dog into a corner (as
there were six rats and only one dog
they could easily do it), probably he

would fight back; the kittens would,
no doubt, assist one party or the
other; and good-by to peace in that
cage. Instead of sleek, fat, whole-
some-looking pets, there would be
just so many snarling, fighting dis-
agreeable animals that must be sep-
arated. Now they are a merry,
happy crew, fed with dainty bits, and
admired by all and really loved by
some.

Even such animals make or mar
the happiness of those about them.
How much more little children!

—Christian Union.

DON'T WATCH THE CLOCK.

There is a deal of common sense in
this story lately told of Edison,
whether he said it or not. A gentle-
man went to the great electrician
with his son, who was about to begin
work as office boy in a well-known
business house. The father asked
Edison for a motto which the boy
might take to heart in his struggle
for promotion and success. After a
moment's pause, Edison said, lacon-
ically: "Never look at the clock!"

Edison meant, we take it, that the
man who is constantly afraid he is
going to work overtime, or over-
hours, doesn't stand a chance of com-
peting with the man who clears up
his desk, no matter how long it
takes. The carpenter who drops his
hammer uplifted above his head,
when the whistle blows, is likely to
remain a second-class workman all his
life. The carpenter who stays fifteen
minutes to finish a "job" is working
toward a shop of his own.

—The Myrtle.

ORDER is the sanctity of the mind,
the church of the body, the peace of
the city, the security of the state.
As the beams to a house, as its tones
to the microcosm of man, so is order
to all things.

STRENGTH grows with burdens;
make an end of sighs.

—T. W. Higginson.

MY LITTLE MAN.

I know a little hero, whose face is brown with
tan,
But through it shines the spirit that makes
the boy a man;
A spirit strong and sturdy, a will to win its
way,
It does me good to look at him, and watch him
day by day.

He tells me that his mother is poor, and sews
for bread,
"She's such a dear, good mother!" the little
fellow said;
And then his eyes shone brighter—God bless
the little man!—
And he added: "'Cause I love her I help her
all I can."

Ah! that's the thing to do, boys, to prove the
love you bear
To the mother who has kept you in long and
loving care.
Make all her burdens lighter; help every way
you can,
To pay the debt you owe her, as does my little
man.

—Independent.

The Sunday School

LESSON III.

THE CHURCH ENVIRONMENT OF JESUS.

Why even of yourselves judge ye not what is right?

Luke xii. 57.

*Come forth into the light of things,
Let Nature be your teacher.*

* * *

*One impulse from a vernal wood
May teach you more of man,
Of moral evil and of good,
Than all the sages can.*

* * *

*Come forth and bring with you a heart
That watches and receives.*

Wordsworth.

Picture: Christ Disputing with the Doctors. By Heinrich Hofmann (1824—).

Another picture, by Hofmann, of Jesus in the Temple is more familiar than this, but the conceptions of the two are radically different. In the more popular portrait Jesus is pointing to an open book; in this the Scribe alone is referring to the book as authority. The one shows an appeal to the book, the other an appeal from the book. Therefore this picture alone is true to the method and thought of Jesus.

To what did the Jews appeal as final authority?—To the Old Testament substantially as we have it; particularly to its first five books, the Torah, and the explanations which the teachers had given to them.

This picture is true to the fact by showing us the Jews as "the people of the book." While the Jews were in captivity it became clear to them that their God had allowed them to be punished so severely because they had not kept his laws. Consequently they resolved, on their return to Palestine, to keep his laws strictly that similar evil might not befall them again. His laws were contained in the five books of Moses, which became therefore the rule of conduct to be received without question and obeyed to the very letter. Fearing to break the law inadvertently, they "built a hedge" about it by even more rigorous enactments, that they might be on the safe side. If, for instance, the law said that forty stripes and no more might be given a criminal, it was ordained that only thirty-nine should be given, lest one might be missed in the count and so the legal number accidentally exceeded. Thus the Law with the interpretations and refinements put upon it by the scribes became a yoke which, so far from helping men bear their own burdens, was itself too heavy to be borne. The result was "an incredible externalizing of the moral and religious life." The letter killed free, spontaneous thought and conduct, the inner motives of morality were insignificant compared with conformity to an external standard, and the thinking of to-day was stifled by the thought of yesterday.

What education did Jesus have?—In the synagogue and perhaps also in school he had training in the law, but his real education was by observation of nature and human life.

Whether or not Jesus attended what we should call a day school cannot be

told for certain. If he did, it was held in the synagogue, and there was no instruction save in the law. Yet in the synagogues he heard the law and the prophets read, and both there and in the streets of Nazareth listened to discussions upon the letter of Scripture. That he studied nature as a sharp, clear-eyed observer, appears from his parables, all of which are realistic in the best sense of the word. Moreover, it was not far to the great caravan road, and he may often have seen and talked with the merchants and travelers from other lands than Palestine. Most important of all, however, were his visits to Jerusalem. At the great festival seasons the city was thronged with visitors from all parts of the world, the atmosphere was electric with patriotic feeling, the habits and thoughts of the East and the West met in Jerusalem at Passover time. We can easily imagine Jesus the young man, with those marvelous perceptive powers and that mental receptivity which from the parables we know were his, moving about among the crowds, almost breathing in ideas. The hills of Galilee, the streets of Nazareth and of Jerusalem (especially at Passover time), were his chief school rooms.

Upon what authority did Jesus rely?

—He trusted Nature, human thoughts and feelings, as revelations of God.

With Jesus, as with every man whose thoughts profoundly affect the world, the method of his thinking is vastly more important than its results. While others distrusted their own intuitions and relied upon "the book," Jesus put confidence in the natural human instincts. "What man of you"—is the argument constantly employed. A good human father will find only pity in his heart when a prodigal child comes home in shame, and the Father in heaven is no less kind and merciful than a father on earth. Human relations reveal divine, and the divine treatment of men must also be human. If God makes his sun to rise upon evil and good alike, a son of God must be kind not only to the kindly but also to the unthankful and the evil. This is the method of Jesus. Even yet some of his followers have not grasped his method for they attribute to God purposes and feelings which they would condemn in a man as unjust and cruel. Whittier's

—"Nothing can be good in him
Which evil is in me"—

is a fatal principle to much of Christian theology. And still there is the appeal to the book, when men rest upon the Bible as a final court of appeal; yet the spirit that was in Jesus prompts an appeal from the book to the spirit that is in nature and in man. Trust thyself, says Emerson, every heart vibrates to that iron string.

Why did Jesus dare to trust himself?
—Because he felt that he was a child of God.

In the story preserved for us by Luke, which gave the subject of Hofmann's picture, it is related that Jesus spoke of God as his father. We find here, then, the nascent consciousness of that relation between man and God, which is a distinctive trait in the teaching of Jesus. The prophets had spoken of the nation, or the king representing the nation, as Son of God, and teachers before Jesus had declared the personal

fatherhood of God, but it was Jesus who made the idea "current coin." And this belief is closely connected with his method. He trusted himself because he felt sure that he and God were kin. In the power of His belief he rose above the mental pettiness and moral fussiness which were all around him, and became an apostle of the free spirit. Because God is the God of nature and man is child of God, nature and man must be trusted as revelations of God.

In teaching this lesson, the attitude of the Jews towards the Law and its results in triviality and casuistry should be dwelt upon. For this purpose the 17th chapter of Geikie's "Life of Christ" is good, but there is nothing so valuable and authoritative as ss. 25—28 in Schuerer's "The Jewish People in the Time of Christ." The apocryphal accounts of Jesus as a schoolboy, which show his quick and thoughtful mind, are worth reading. See, especially, "The Gospel of Thomas." For a later development of the story of Jesus in the Temple, see the Arabic Gospel of the Infancy cc. 50-52. Especial emphasis, however, must be laid in this lesson upon the Method of Jesus, for we shall have no more important subject in the entire course.

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Whether her publishers have issued a volume of essays, a book of short stories or a novel, it is equally apparent to her readers that, indeed a "thinker has been let loose upon us"; a bright and logical thinker who has the splendid courage of her convictions and does not fear to so express her thoughts that he who runs may read them.

At the International Congress of Representative Women, held recently in Chicago, the intense desire to hear what Helen Gardener had to say on any topic, resulted in packed halls, whenever she spoke, and in repeated demands for her reappearance. The first night she spoke hundreds had to be kept out of the hall for want of standing room. Hundreds of demands were made that Helen Gardener be urged to repeat the same speech in the same large hall or a larger one if it could be obtained, to enable those who had been shut out to hear her.

The enthusiasm of the men who heard her was quite as sincere and demonstrative as was that of the women, and before she left the city of Chicago she had been urged by a number of publishers to allow them to publish and distribute large numbers of copies of her speeches. Physicians called upon her and urged that this be done immediately, and professors in colleges and teachers did the same.

Steps were at once taken to put her speeches, made at this Congress, together with other of her essays, including "Sex In Brain, into book form to meet, in the readiest and cheapest way, the demand for them.

This book, entitled "Facts And Fictions Of Life," published by Charles H. Kerr & Co., 175 Monroe street, Chicago, is now ready.

Already application has been made by accredited representatives of four foreign nations to translate this book into their several languages and the demand for it is sure to be a large and increasing one, as has been for every book she has written.

Helen Gardener is the kind of thinker who does not run to mere fads. One of her reviewers has said of her work, that it is free from all personal color; has no taint of personal prejudice nor of sex bias or narrow one-sidedness. What she writes is the acme of logic glorified by the fire of sincere

conviction and the generous warmth of a strong and earnest personality. It is the work of genius made practical by a rare common sense,—a genius so well balanced and so free from all eccentricity that even those who do not agree with all her conclusions are enthusiastic admirers of her and her work. This is evidenced by the fact that though she is known to be a frank and out-spoken Agnostic, yet clergymen, all over the country, urge her to read and speak in their pulpits and they preach upon her works and use her essays and books as texts for sermons to their congregations.

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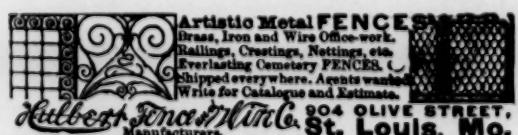
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